1: Hollis G-5 (ca. 1894-1904) 1905
FL12 Masai FL12

964 en-gurara. Ore ten eim pôki-tuñgani inne, nepik o-soit, neikôni nêja too-'l-árin pôkin.

551 Ten êä eng-ayôni oo-'l-Maasae, ore p' eîu ñgotonye ae-kerai, newaya en-giok e-[304] 'nna-kerai, nêji Nawaya.

Whenever anybody passes this spot he throws a stone on to the heap, and this is done for all time.

If a Masai woman gives birth to a boy after the death of one of her sons, a small piece is cut off the ear of the newly-born babe and he is called Nawaya, i.e. from whom it has been snatched.

Ore pe ebulu, nêji Ol-ôwara.

When the child grows up his name is changed to Ol-owara, which has the same meaning.

304 Teni mewayi en-gerai en-301 giok, neishop en-daret o 858 ol-giso to-'l-kimôjîno le-'n-geju.

Sometimes children's ears are not cut, in which case they wear a special kind of bracelet, called En-daret, and a ring on one of their toes[1].

Em-buroto.

Mourning.

● 765 Ten êä ol-móruo loo-'l-Maasae ôata 'n-gera oo 'ñgorôyok, nepuroo ol-marei pôkin.

When a father of a family dies, the whole family mourns for him.

Neitau 'ñgorôyok i-surutya, oo 'seghenge oo-'murto, oo 'musetani; neitau sii 'n-doiye 'musetani, oo 'l-pisya, oo [302] 'seghenge oo-'n-gejek oo 'n-oo-'ng-aik; nebarn il-muran oo 'l-ayok il-papit.

His widows lay aside their earrings, necklaces, and beads; his daughters leave off their chains, beads, armlets, and anklets; and his warrior sons and boys shave their heads.

Netoni 'ñgorôyok ol-ari ôbo, neitôki áishop in-dôkitin enye.

His wives wait for a whole year before they put on their ornaments again.

Naa, ten êä kulikae-tuñganak, neitau 'ñgorôyok o-'l-marei 'n-dôkitin naaata too-'murto, kake mme pôkin, epali-seghenge oo 'surutya; netoni ol-apa ôbo. [302] Nebarn sii 'l-lewa 'l-lughuny.

If any other person dies, the women of the family leave off their small neck ornaments but not the iron rings or the ear-rings, and the men shave their heads. The mourning lasts for one month.

[1] The second toe of the right foot.

1: Hollis G-5 (ca. 1894-1904) 1905
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Naa, ten ĕä en-ginyi-kerai, neitau 'ñgotonye ake 'n-dōkitin.

If a baby dies, its mother only lays aside her ornaments[1]. 765

Il-tauja oo 'l-menefiga[2] loo-'l-tuñganak, oo 'l-asuria.

People's souls and spirits, and snakes[3]. 775

Ten etaa en-nĕä ol-tuñgani, nĕji etaa en-neduñgo ol-tau lenye. Naa, ten ĕä ol-tuñgani, ore p' eirosi, nĕä ăii ol-tau lenye. Nĕji eidipi anaa 'n-gĭshu: meitōki ol-tau apiu.

When a man is on the point of death, people say he is about to cut his heart; and when he dies and is eaten (by hyenas), his soul dies with him. It is believed that all is over as with the cattle, and that the soul does not come to life again[4]. [763]

Kake ten ĕä ol-oiboni araki ol-karsis, nenukari, ore pe eñgwēyu o-sesen lenye, nĕji etawale ol-tau lenye, etaa ol-asurai; nelo ol-asurai eng-añg oo-'n-gera enyena, neiñguraa.

But when a medicine-man or a rich person dies and is buried, his soul turns into a snake as soon as his body rots; and the snake goes to his children's kraal to look after them. 766 775 825

Ti-araki naa nĕja, pe mĕar il-Maasae 'l-asuria lenye. Naa, ten edol i-ñgorōyok ol-asurai ti-aji, nesuaki kulle, nemej ol-asurai, nelo.

Etii 'l-asuria oorook, naa le-'n-gishōmi oo-'l-Aiser; naa, ten ĕar likae etii 'l-oopeny, nĕjo: 'Miar, amu 'l-kulalañg.'

The Masai in consequence do not kill their sacred snakes, and if a woman sees one in her hut, she pours some milk on the ground for it to lick, after which it will go away. 778 825

There is a black snake, which is sacred to the Aiser clan; and if a person of another clan were to strike the snake whilst the owners were present, they would tell him to desist as it belongs to them. [614]

[1] The Dinka, Bari, and other Nilotic tribes follow similar customs (Kaufmann, *Schilderungen*, pp. 130, 192; and *Emin Pasha in Central Africa*, p. 338, &c.). [771]

[2] Ol-tau, the heart, mind, soul; ol-menefigani, the corpse, spirit, ghost. [792]

[3] The Dinka, Bari, Latuka, and other Nilotic tribes, also pay reverence to snakes (Kaufmann, *loc. cit.*, pp. 127, 188; Schweinfurth, *The Heart of Africa*, vol. i, p. 55; Casati, *Ten Years*, p. 31; *Emin Pasha*, *loc. cit.*, p. 339, &c.). The Zulus hold that divine ancestral shades are embodied in certain tame and harmless snakes, whom their human kinsfolk receive with kindly respect and propitiate with food (Tylor, *Primitive Culture*, vol. ii, pp. 8, 233). [771]

[4] The Dinka and Bari likewise disbelieve in a life after death (Kaufmann, *loc. cit.*, pp. 124, 188).

12: Fox G-5 (1925-1930) 1930 FL12 Masai FL12
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775 The Masai know nothing of a life after death, but it is thought that *Laibons* may live on in the form of black snakes.

768 If a death occurs in a hut it is not evacuated until the village moves in the ordinary way (the Masai being nomadic, seldom stay for long in one village). If, however, the village only moves to a new site close to the old one, the family in which the death has occurred must move further away and remain away for two or three months.

789 If a woman has lost her eldest male child she binds a few turns of iron wire below the knees of her next surviving son, in order to make him look like a girl[1] that death may pass him by. A man still wears these coils of wire even when he is old. Such a man is nicknamed *Ol o seyinge* (the man of the iron wire).

765 If the head of the family dies a white or a black bullock is slaughtered, and the people smear the fat from the front of the ribs on their bodies and on the garments of the deceased.

757 *Sickness and Medicines.*—The Masai have their treatment for numerous diseases. Members of the Il Darsoero clan appear to be the most skilled in medicine. They have often shown me herbs which they use, but I have for the most part forgotten the Masai names for them, and lack of botanical knowledge prevents me from giving their scientific names. Such Masai as understand the use of herbs have never shown any reluctance to tell me about it.

Sheep's fat plays an important part in nearly all their medicines. For instance: (*a*) If a Masai is bitten by a mad dog (disease called by Masai *Nang'a gotok*, presumably rabies) a sheep must be immediately slaughtered and the fat boiled with bark of *Il Kiluretti* trees. The sufferer drinks this mixture and his skin is smeared all over with the contents of the sheep's stomach. This is said to be a certain preventive if done at once. I described the treatment in greater detail in an appendix to the Narok District Intelligence Report for April, 1929, and it is probably still on file in the Government office.

(*b*) *Anthrax* (Masai *Enderit*).—When this disease appears as an external sore a sheep is slaughtered and the sheepskin is bound round the affected part. The patient drinks the fat of the sheep. He must on no account be allowed to drink water or milk, and if he does so he is almost certain to die. This disease is fairly common among the Masai, but they usually recover from it. In the opinion of some Europeans the Masai treatment is more efficacious than ours.

273 *Honey Wine* (Masai *En-Aisho*).—This is much used at religious ceremonies and other occasions of importance. It is a very pleasant beverage. To make it, honey and water are mixed in about equal quantities in a special gourd called *E-Mosori*, literally "the egg." To this are added the dried fruits of the Sausage

[301]

[1] Because girls wear leg ornaments of iron wire.

/201 cont./ Later, upon passing
764 the place, one again throws a stone or ahandful of grass on that spot
[765] where the dead lay. The more respected he was, the longer this custom expressing veneration is continued.

[787] If the laid-out corpse is immediately devoured the first night by hyenas, this is regarded as a sign from 'Ig ai, at whose command the animals act here, that the deceased was a good human being.
[782] On the other hand, if one finds the corpse still untouched the next morning, the survivors bring a black ram as a sacrifice to appease the wrathful god. No prayer is spoken in this connection.

765 After the obsequies, a funeral banquet takes place, at which the animal whose fat served to anoint the deceased person is consumed. Everyone is welcome to take part. Formal mourning is observed only after the death of adult male persons. The period of mourning does not begin until one or more months after the death, and, to be sure, with the survivors shaving their heads (1

1. Cf. the passage Micha /Mikah/ 1, 16 (from the time around 724 B.C.) and Jer. 7, 23 /sic; see 7, 29/ (from the time around 605 B.C.).

--and the principal widow also cuts her nails -- and ends as soon as the hair has grown back about an inch long. /202/ The mourners remove all ornaments, for which the women also unwind the wire spirals from their necks and the wire cuffs from arms and legs; they do not take part in any feast or dance and may not marry during the period of mourning. For the death of a warrior his fellow comrades and fellow section-members, as well as his brothers and half brothers, mourn by shaving their heads and removing their ornaments.

766 In contrast to the simple exposure of the corpse, that of a chief
[791] (ol oiboni), of a married man of the El kboron lineage, and often
[613] also that of a sorcerer (ol goiatiki) is buried. The bottom of a pit
[764] a meter deep is covered with a neat's hide moistened with fat, and
[237] upon this the corpse is laid in the position described above. A second neat's skin, likewise rubbed in fat, is then spread over the corpse. Now the pit is filled with stones and earth and the latter